SMITH'S REPORT

On the Holocaust Controversy

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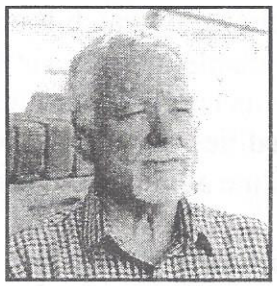

Supporting "The Campaign to Decriminalize World War II History"

A REMARKABLE NEW HOLOCAUST REVISIONIST FILM
LETTER TO AMNYSTY INTERNATIOANL REGARDING GERMAR RUDOLF
READING MEIN KAMPF AND THE POWER OF LITERARY CONVENTION

It came in out of the blue. All of a sudden we have a new, unique, four-hour revisionist film produced for the Internet and for DVD distribution. Its presentation is unlike anything we have had to date—in more than a quarter century! The first attempt to advertise the film is censored at Berkeley. In Teheran the promised exhibition of Holocaust cartoons has opened to a remarkably subdued media reception, while here at the office Smith finds that he has yet to make clear what he is attempting with his manuscript about Reading Mein Kampf.

ONE THIRD OF THE HOLOCAUST
The Reinhard Camps
A four-hour film in 30 episodes on the subject of Treblinka, Sobibor, and Belzec

This film is unique in the revisionist cannon, yet in some ways the story of the film and the film maker are all too typical. The producer of "One Third of the Holocaust" has chosen to work and remain anonymous to protect his career, his family, and his property. He understands that to do otherwise will allow those Holocaust fundamentalists who work so tirelessly to destroy revisionism to start their work of destroying his life as he lives it now. As of this moment there are only two persons on the planet to whom this man has identified himself, myself, and one other individual in the revisionist community. He agreed to break his absolute rule of anonymity in early August when he met with us in California for one evening, and on afternoon.. We all got on famously.

Because of the length and structure of One Third of the Holocaust, it is difficult to "review." There is no story line as such, but 30 episodes averaging four to twelve minutes each, each segment addressing one specific problem with the orthodox story. Each segment is narrated, many are illustrated with authentic photos and newsreels of the era, others with drawings and models and maps. It is all done with the greatest simplicity, directness, and common sense. As with every film of such length, some episodes (scenes) are more effective than others, but many are devastatingly effective.

Below I will outline some of the film's episodes as they are presented on the contents page of the film. On the screen each episode is headed by an illustration in full color, has a title, and

a choice to watch it on the Internet using either "Quicktime" or "WMV," which are widely available internet viewing programs. There is a very brief introduction to the episode, followed by its length in minutes and seconds. The design of this "homepage" is colorful and attractive, qualities that will be lost below. At the end of this article I will give those of you who are online a link to the film so you can watch it yourself.

Episode 1: Introduction

The death campus Treblinka, Sobibor, and Belzec made up nearly 1/3 of the Holocaust. Episode 1 explains what they were

16 min. 28 sec.

Episode 2: Water Well

On the map we see a water well surrounded by burial pits. The water well would have been contaminated. The storytellers didn't think of that.

3 min. 5 sec.

Episode 4: Engine Exhaust

Engine exhaust seems like the best way to make carbon monoxide gas, if you're not a chemist, that is.

5 min. 23 sec.

Episode 5: Nuremberg

Wasn't the holocaust completely documented at Nuremberg? Yes it was. If you consider 20 minutes of courtroom time a thorough documentation of 1.5 million deaths.

26 min. 37 sec.

Episode 9: Reader's Digest

The featured witness for Treblinka at the US Holocaust Memorial Museum says something very odd: that the Germans disguised the gas chambers as a kind of hair salon, complete with professional barbers. As he says: "...make to believe that they're getting a nice haircut."

14 min. 25 sec.

EPISODE 13: Sobibor Burial Space

Let's put it this way; you can't bury the equivalent to the stadium spectators of the Rose Bowl Game in two pits not much bigger than the chicken coop, and then sentence someone to life imprisonment based on "the evidence."

3 min. 52 sec.

Episode 14: Steven Spielberg's Shoah Foundation and Sobibor witness Alexander Pechersky.

Excerpt: "This young black man might be thinking that the slavery that happened to his ancestors is nothing compared to the holocaust. Except what happened to his ancestors really happened."

12 min. 29 sec.

Episode 16: Escape Tunnel

At Sobibor they tried to dig an escape tunnel. They could only dig down 5 feet because they said there was a danger of striking water past that. One problem the storytellers forgot about: the burial pits are described as 23 feet deep.

4 min. 15 sec.

Episode 25: The Flammable Fence (the Germans wouldn't have had)

The Germans burned a quarter "billion" pounds of wood in an area enclosed by a tree branch fence. Hmmm. Treblinka had two fences. This was the inner fence.

6 min. 53 sec.

Episode 28: Confessing Germans part 2: Adolf Eichmann, Franz Suchomel

Adolf Eichmann purposely said the most ridiculous things in his 1961 trial. And the reporters at the New York Times amazingly believed him. It's amazing what people will believe when evil is in the equation.

13 min. 51 sec.

Episode 29: "Treblinka" by Alexander Donat

It's a book respected by holocaust historians. Never mind that the author has a story to top his peers: that he and his wife survived 9 death camps. We also look at the following question: "What happened to the Jews of Europe? Did they just disappear out of thin air? We look at it, and answer it.

10 min. 46 sec.

IF YOU ARE ONLINE AND WANT TO VIEW THIS FILM SEE

http://www.codoh.com/video/onethird.html

Letter to Amnesty International Regarding the Persecution of Germar Rudolf by the Government of Germany

by Paul Grubach

August 16, 2006

Amnesty International *(Sent to Amnesty offices in Bonn, London and Washington)*

Sir/Madame:

I have been informed that one of the main purposes of your organization is to defend human rights worldwide. I am writing to you now to inform you of a very serious human rights violation that is taking place in your own nation, and to request that you would publicly speak out about it.

Mr. Germar Rudolf, a former chemistry doctoral candidate at the prestigious Max Planck Institute, is a German citizen who was forced to flee his native Germany because he has questioned and refuted certain aspects of the Jewish Holocaust story. In short, I believe that he showed that the alleged Auschwitz gas chambers never existed. In the United States, near Chicago, Revisionist scholar Rudolf was recently torn from his American wife and their child and delivered to Germany. He is in prison in Stuttgart.

(You can read Germar Rudolf's scientific report on the alleged Auschwitz gas chambers at http://vho.org/GB/Books/trr/index.htmll)

In Germany, freedom of research is guaranteed by the constitution. Yet, this self-same civil right evaporates if a scholar asks certain questions about the Holocaust and comes to answers unwelcome by the authorities. That is to say, in Germany a scholar and publisher of scientific material can be jailed for his views, peaceful and scientific as they are.

Freedom of research can only exist where one is allowed to ask questions and to give answers exclusively arrived at by the evidence, but not by orders from the government or by penal law. Where humans are prohibited to ask questions and to give answers, not only does science cease to exist, but humanity itself.

To be perfectly specific. Scientist Rudolf asked questions about the Auschwitz gas chambers, and he gave answers exclusively arrived at by the chemical and toxicological evidence. In this case, science has ceased to exist and blatant tyranny is the order of the day, because he has been imprisoned for his findings.

In response to my accusations, you may defend your government's actions with the following line of reasoning: "What Germar Rudolf says about the Holocaust is racist hate speech that must be banned in order to prevent another resurgence of Nazism in Germany. His stuff is an incitement to hate. Therefore he deserves imprisonment."

Even if what Rudolf has to say about the Holocaust ideology is "racist hate speech," it still could be true. Simply *labeling* a viewpoint as "racist hate speech" in no way *disproves* the viewpoint.

But let us give your government the benefit of the doubt and assume that *everything* (!) that Rudolf says about the Holocaust is indeed 100% false, and that it is indeed "racist hate speech." A truly democratic society grants its citizens the right to be hopelessly and demonstrably wrong. The right to freedom of speech is not to be applied selectively, depending upon the nature of the viewpoint in question. It is to be applied universally and consistently to all members of a democratic society. If it means anything at all, freedom of speech means the right to hold and expound controversial and unpopular opinions. Don't imprison Rudolf. Release him and defeat his ideas in open and democratic debate.

If contemporary Germany truly were a liberal democracy that respected everyone's right to freedom of expression, the German government would release Germar Rudolf and defeat his ideas in a nationally televised debate. This would be the way that you could help to prevent the resurgence of a dictatorial and oppressive National Socialist form of government. By releasing Germar

Rudolf and engaging him in open debate, this would show the German people that a democracy that respects everyone's right to freedom of opinion and expression is superior to a right wing dictatorship that suppresses freedom of speech.

Let us again give my critics the benefit of the doubt and assume that Rudolf's work is indeed an incitement to hate. If you ban hateful material and imprison its authors because their work is an incitement to hate, then, to be fair, you would have to imprison Jewish rabbis that publish certain Jewish religious literature in Germany. Indeed, the late Israeli scholar Israel Shahak showed in his scholarly study, *Jewish History, Jewish Religion: The Weight of Three Thousand Years*, that the Jewish Talmud, some important Judaic religious publications, and certain rabbinical laws actually incite Jews to hate non-Jews. So, to imprison Germar Rudolf because he has published incitements to hate, but then allow Jewish people who publish hateful parts of the Talmud, some important Judaic religious publications, and certain rabbinical laws go free, is to engage in selective justice. And selective justice is in fact injustice.

In a word, the continued imprisonment of my friend and colleague Germar Rudolf (and others like him) for expressing their opinions on the Holocaust ideology only serves to undermine the German people's faith in your so-called "democracy."

As I said at the beginning of this letter, I ask that you publicly speak out on behalf of Germar Rudolf. Mr. Rudolf can be contacted at:

Germar Rudolf
JVA Stammheim
Asperger Str. 60
70439 Stuttgart
Germany

I await your response.

Sincerely,

Paul Grubach

Copy: Germar Rudolf

2005 WAS A MAJOR YEAR IN THE HISTORY OF REVISIONIST PUBLISHING

Rodrigo Mendoza

Smith's Report No. 130 (August 2006) was another interesting issue. It's always great to see what you're up to, what's happening in the world of revisionism, and of course to read your writing and those associated with you.

With regard to your article, "Our Stories: The Human Face of Holocaust Revisionism" I would like to make a clarification. You write, "while revisionists are not publishing much these days, the professors are publishing less."

You are quite correct about the Professors and those who support the fundamentalist version of the Holocaust story. Although there are a plethora of titles to choose from, these are mainly rehashes of old information. New scholarship is terribly lacking. This is not quite true however of the revisionist camp. In the year 2005 alone, Castle Hill Publishers issued 8 new Holocaust revisionist titles. This made 2005 one of the major publishing years in the history of revisionism. The output was primarily the work of two revisionist juggernauts, Carlo Mattogno and Germar Rudolf (currently incarcerated for thought crimes in "democratic" Germany.)

While Revisionism surely lacks a serious journal or periodical, it continues to thrive on the Internet in new forms. CODOHWeb continues to publish new materials by authors including Joseph Bellinger, Paul Grubach, and Richard Widmann among others. We also see important journalists taking note of revisionism due to the incarceration of David Irving in Austria.

Mainstream journalists as diverse as Joseph Sobran, Israel Shamir, and even Michael Shermer have found it necessary to comment. Finally, of course, hundreds of lesser known individuals post each day to the CODOH Revisionist Discussion Forum (and other Internet Forums as well). This new, less formal method of communication has the ability to reach greater numbers of people in a wider geographic area than ever before.

The fundamentalists have lost the historical and scientific debate on the Holocaust. Where they have won is in the proliferation of severe laws which threaten heavy fines and imprisonment for expos-

ing the truth of the Holocaust story. The Holocaust has become a historical "no man's land" where no honest professor can research and publish the truth. At best honest inquiry will result in ostracism, at worst, persecution and imprisonment. The professors have backed themselves into a corner and are left with nothing to say.

Revisionists have had their output reduced in 2006 due to laws which are designed to persecute us for improper thoughts on this one period of history. What the politicians and the lobbies which are behind the enactment of these thought-crime laws don't realize is that the truth can never be kept behind bars.

You can lock up our historians and our writers, but ideas can not be controlled with such methods. The truth, like the proverbial genie, is out of the bottle. The fundamentalist Holocaust story is as Juergen Graf called it, a "Giant with feet of clay." This is no time to sit back and wait for the giant to fall, but rather a time for renewed efforts all around to cause this monstrosity to fall and crash into pieces once and for all. I sense that the time is near.

Mendoza is editor and Webmaster of CODOHWeb and is responsible for bringing it along, as a Chicago associate puts it -- "beautifully."

NOTES ON READING MEIN KAMPF

When I announced this project last year, imagined during a six or seven double-shot espresso-high in a Starbucks coffee shop in Chula Vista, I wrote very simply about how I would approach the manuscript: "I will read Hitler's autobiography, *Mein Kampf*, and along the way I will write about what comes up in the brain while I read what he says came up in his. I will write autobiography, then, about Hitler's autobiography. I will focus on his text as he wrote it, not on what he did later, or on what he is accused of having done later."

A good number of you immediately expressed your enthusiasm about my taking on such a project. You sent me letters of encouragement. You sent me books, papers, pamphlets, reading lists, bibliographies, and much good consul. At the same time, it seemed to me that I had not made clear the modest scope, the self-imposed limitations that would guide my work on the manuscript.

There were also those of you who expressed doubt that I should even consider taking on such a work. You pointed out that I have no substantial knowledge about Adolf Hitler or his circle, that I am largely ignorant of National Socialist policies as well as the significance of those policies. You pointed out that I have admitted that I am largely ignorant of the Third Reich and everything to do with it, and that I have shown little interest in World War II itself.

This month alone, in response to the draft of Chapter Six of Reading Mein Kampf that I printed in SR 130, I received good letters from Jack Auer and Joe Bishop (you're right Joe—it wasn't Brad Pitt who had the lead in Alexander the Great, it was Colin Farrell) and others emphasizing their reservations about my approaching this work that many of you have expressed all along. For my part, I see now that the last draft installment that I printed here in SR 130 was particularly weak and should not have seen the light of day.

If I write here about a work-in-progress, it's my responsibility to make it clear exactly what the project is all about. At the same time, the reader should keep in mind what I say about how I am going to approach the project:

> "I will read Hitler's autobiography, *Mein Kampf*, and along the way I will write about what comes up in the brain while I read what he says came up in his."

In short, I will read the autobiography of a certain public figure and follow as closely as possible what comes up in the brain of the reader--myself. The concept is very simple, but to what end? It promises to be more about the reader than about the author of the book that I am reading. How could it be otherwise? You might ask: what could be more boring? Especially if you are deeply interested in Adolf Hitler, or the issues in which he played, and still plays, a central role. At issue here is where my own interests are. They were at one place when the concept for the manuscript popped (literally) into my brain, another when I started working on it, and now my interest has evolved and is taking into account issues that had not occurred to me at the beginning, and which—is it possible?—may not have been addressed.

Adolf Hitler, National Socialism, and their connections with the Holocaust have been written about

with a great, I can almost say obsessive enthusiasm by academics, politicos, and special-interest pamphleteers. When I go on the Internet and use the Google search engine I find that there are 62,100,000 references to the "Holocaust," 14,500,000 references to "Auschwitz," 14,000,000 to "Adolf Hitler," 4,180,000 to "Holocaust denial," and 372,000 references to "Holocaust revisionism." To round it out, let's say that there are about 96,000,000 references to people, places, books and papers that are associated with, or have their roots in, Hitler's *Mein Kampf*. With regard to the book itself, Google reports that there are 9,550,000 references to *Mein Kampf*. More than 100,000,000 (one *hundred* million!) references and cross references then on Adolf Hitler, his book, and the history our time in which they were major players. And that is only on the Internet.

I'm a literary writer, part-time journalist, and autobiographer without academic (or any other) credentials. Yet in America I have played one of the more significant roles in taking Holocaust revisionism to the public, to the campus, to media, and to the Internet, where revisionism is now spreading around the globe. At every turn I have argued against censorship and taboo promoted by political social hierarchies, especially represented by the professorial class.

Here is the kicker: That afternoon in Starbucks, reading a New York Times article on Bob Dylan, reading that an English academic had published a 500-page book on Dylan's lyrics, the brain shot out a little ray of light which illuminated for me the fact that for 25 years I have worked against the coercive power of social and political hierarchy, but have failed do address the specific coercive power of the hierarchy that rules over the field in which it is natural for me to work, the coercive power of literary convention.

While the power of literary convention does not trouble the masses, for the literary writer it is what rules over everything he does. And it is almost invariably true that among the first to announce the "revolution," the first to challenge the corruption of the social and political hierarchies under which the citizenry toils, is the "artist," under which banner the literary writer works. Guys like me. Without being maudlin about it, my understanding is that not only have I failed as a literary writer—that is not a sin, as most of us do fail—but I have failed to address the Holocaust story at its core outside the rules of the hierarchy of literary convention that administers it.

Literary convention in America is integrated with every social and political hierarchy, which is all of them, that works to suppress an open debate on the Holocaust story, and to suppress any consideration that in some ways National Socialism might have tried to further humane ideals, and that Adolf Hitler was a human being, not a demon. There is no publicly accredited vocabulary available to make such arguments, and because consciousness and language cannot be separated, it follows that there is no place in the consciousness of our culture to truly assess such ideas. Public consciousness is bound about and made small by the denial of an accredited vocabulary to what most interests us here.

In Leo Bersani's introduction to Richard Poirier's *A World Elsewhere: The Place of Style in American Literature*, Bersani writes about literature as being a "deliberate failure of communication." The idea stops me in my tracks. Haven't I always written to communicate as clearly as possible with my reader? But real literature, serious literature, deliberately fails to communicate? Then I get it. Maybe. I get something. I have been communicating openly with my readers, in some ways more openly perhaps than any other revisionist, but with the conventional vocabulary allowed me by the literary hierarchy.

If I read *Mein Kampf* and write about how much Adolf Hitler and myself are alike as human beings, I will have to use a "vocabulary" that is prohibited by literary convention. A humane vocabulary, when speaking of Adolf Hitler, is forbidden in all social and political hierarchies.

Here is a sampling of the vocabulary that *is* permitted American writers by literary convention when speaking of Adolf Hitler. It is taken from one (only) article by Elie Wiesel, published in Time Magazine on 13 April, 1998.

Adolf Hitler

... redefined the meaning of evil forever
... the incarnation of absolute evil
... Under his hypnotic gaze, humanity crossed a threshold from which one could see the abyss.
... the Satan and exterminating angel feared and hated by all others
... the breadth of his crimes ... have attained a quasi-ontological dimension

... as a result of Hitler, man is defined by what makes him inhuman.
... With Hitler at the head of a gigantic laboratory, life itself seems to have changed.
... his endless hatred of Jews, whose survival enraged him
... this unstable paranoid
... the hateful mask that covered his face
... evocative names that paralyze men's hearts with terror: Auschwitz, Treblinka and Belzec.
... a fanatic with a mustache who thought to reign by selling the soul of his people to the thousand demons of hate and of death.

Elie Wiese, a Nobel Peace laureate, is a professor in "humanities" at Boston University

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Mein Kampf represents a primary source to understanding Adolf Hitler, National Socialism and the Holocaust. The three matters are so intimately intertwined that they never will be, and never can be, disentangled. The great German weapon-of-mass-destruction fraud is not possible without the inhuman demon who dreamed it up, an incarnation of absolute evil, that Satan and exterminating angel, that criminal who has attained a quasi-ontological dimension, his face covered with a hateful mask, who created places that paralyze men's hearts with terror, the creator of a gigantic laboratory than changed life itself and, shall we say, not for the better?

How can a simple writer challenge this literary convention which, in league with all other social and political hierarchies, has so overwhelmed the cultural consciousness of America? I don't know. But it has occurred to me, apparently, to read his autobiography and look for what is in it that reveals where Hitler reminds me of myself, where Hitler thinks things that I have thought, feels things that I have felt, was a human being in much the same way that I am human.

If I were to do this, do it well, it would represent a "deliberate failure of communication." Not with the reader, but with those hierarchies that work to limit what readers can get their hands on. It would represent a "discontinuity" with the literary convention of the day. A deliberate "rupture" of the permitted vocabulary at present in the hands of the intellectuals and the professorial class.

And so here I am. I do not have the focus of an Adolf Hitler, or the ambition, or the energy, or the organizing abilities, or the charm, or the capacity for public speech. Nevertheless, I am human much in the way that Hitler was human, he human much like myself, and I believe it will be interesting to follow out this line of—not thought exactly, but this concept.

I am not alone in sharing my humanity with Adolf Hitler. Elie Wiesel shares his humanity with Adolf Hitler, just as Anne Frank did, and all those self-proclaimed leaders who furthered the great European slaughters of the last century. In short we are all in this together. All of us.

I belabor the obvious to argue that there are no demons in real life, but I challenge literary convention and all social and political hierarchies to address what is similar in my own heart and my own consciousness to the great "demon-figure" of the 20th century.

So long as the professorial class, including our historians, is going to continue to view World War II from a perspective of its Hitler-as-demon theory, we will not understand what happened during that war, or after it.

As Faurisson once pointed out, it is not only Jews who are human beings. Every role in every story, is acted out by a fully human being. We should not restrict ourselves to a vocabulary that evades that obvious, if trivial, fact.

As a postscript I should note that while Elie Wiesel wrote about Hitler in the socially and politically prescribed manner in his Time Magazine article, at the same time he asked many pertinent questions, made a number of interesting, if not novel, observations, and all in all expressed himself in a polemical but rather high style.

PPS: I should also note that I did this article on a Monday morning, on deadline, and I suppose it has a few holes in it. If you have questions, I'll do what I can to answer them.

From Lucifer's Lexicon by Lou Rollins

Liberal, n. One who believes that a pregnant woman has the right to kill her embryo or fetus, but not with a gun.

Gray Matter, n. The type of matter needed to discern shades of gray instead of seeing only black and white.

SIEGFRIED VERBEKE

In July I was still reporting that Siegfried was in prison when I received this note from him.

28 June 2006

Dear Brad,

I was released from my German prison in early May and now I am cleaning up the damage to my business and family. I don't know why they released me, while Ernst and Germar are still "sitting". Maybe it's because my lawyer (Michael Rosenthal) is Jewish and smarter than the others. Maybe because my girlfriend prayed a lot (she is a Philipina and a deep-catholic).

It was a very bad experience, but at the same time interesting. Now I can also write a book, like you. A bestseller. I have heard that Germar does not like the food. I thought it was good. My testimony can be confirmed by Ernst. No junk food, like in Holland, but real stuff. Still, nine months without a beer or anything like it, or a good steak. Now I'm restoring the balance.

On 20 April, I made a complaint to the lady Director of the Heidelberg Detention Center, because she forgot to hiss the flag on "Führergeburtstag". She could not laugh with it. Many Germans are lacking in humour. I appreciate reading you, especially things like "Justice for the German SS" in your SR 128. When the damage here is cleared, I may be able to help you.

In early August I received a "dear friends" note in three languages noting once again that Siegfried is "getting control over the situation, although all the damage has not been cleared." He is a printer and has to put his business back together. With this note there is a photo of himself with his very attractive "Philipina" lady.

I have now received a third communication from Siegfried that is considerably longer than the first and that I will post on the Internet, perhaps in Revisionist Letters to begin with, and if we develop it, in "Our Voices: The Human Face of Holocaust Revisionism."

THE HOLOCAUST QUESTION

The peel & stick labels with the above heading that I announced here last month came and went. We have only a few samples left. I'll reorder them today and we'll have them again in about a week.

THE HOLOCAUST CONTROVERSY: The Case for Open Debate.

First published by CODOH in 1992, this became, and has remained, the most widely distributed revisionist leaflet on the planet. It has been reproduced by Germar Rudolf and IHR and others and is all over the Internet.

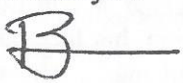
Printed on both sides of one standard legal-sized sheet, folded into eight columns, it comes in at 3,363 words. This is the article that rocketed the Campus Project into a national story when we published it for the first time in The Daily Northwestern.

It's been out of print at CODOH for sometime now. I rather let it slip. I didn't have the money. Then I let it slip again, and so on. It will cost about $350 to get a new first printing. Can you help?

HOLOCAUST REVISIONISM IN VENEZUELA

Saturday night I ran into the director of Communications at the U of Baja California where I spoke early this year. He talked about how Hugo Chavez is exploiting the Holocaust story to attack Israeli and American policies in the Middle East, charging that the ground is being prepared for a new Holocaust. The story is all over the Latin American press. I didn't know. While I don't buy the Chavez rhetoric, I find it happily ironic that those who have exploited The Story for so long for their own benefit now find the story is being used against them.

Thanks for your support, and I hope I hear from you.



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